



# COMMUNITY SERVICE NEWSLETTER

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COMMUNITY SERVICE NEWSLETTER is published six times a year by Community Service, Inc. Our purpose is to promote the small community as a basic social institution, involving organic units of economic, social and spiritual development.

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workshop

health &  
community

## WORKSHOP ON WORKER AND COMMUNITY RESPONSIBILITY FOR INDUSTRY

Community Service and the Ohio Association for Self-Management are co-sponsoring a one day workshop on Worker and Community Responsibility for Industry, Saturday, November 12th in Yellow Springs. Resource people for the workshop will include among others: Paul Bernstein, student of the worker owned plywood companies in the Pacific Northwest, Jean Scott of Centennial Furniture Mfg. Co. in Xenia, Ohio, and Ted Hayes of the Ohio Association for Self-Management.

The purpose of the workshop is to hear about examples of worker managed or controlled companies and consider the community context.

The "quality of working life" and "industrial self-management" movements are a shift from the "scientific management" theories that were introduced with the assembly line at the turn of the century. Community Service sees this as a humanizing trend and seeks to emphasize the social aspects of the change. We see the relationship between the surrounding community and industry as essential to "quality of working life." Similarly an atmosphere of fellowship within a workplace is necessary.

The cost will be \$7.00 per person. For registration and schedule details write Community Service, Inc., P. O. Box 243, Yellow Springs, Ohio 45387. Phone 767-2161 or 767-1461.

## REPORT OF THE HEALTH AND COMMUNITY CONFERENCE, AUGUST, 1977

By Don, Jan, Gris and Jane

In the current wave of interest in positive health as contrasted with the treatment of disease, --variously called Holistic Health and the "health movement"-- the subject of health is still too largely dealt with out of the context of the community. Without the integrative whole of the small community the diverse subject-matter of health is still fragmented, leaving a pathological unwhole way of life. The Community Service Conference this year was aimed not only to talk about but to be an example of wholeness. Songs, folk dancing, meditation, vital fellowship with old and new friends, excellent food and a relaxed pace of program, all in a setting of natural beauty helped make this conference one of our best.

### Opening Session Friday Night

Wilberta Eastman, who in 1974 organized the Yellow Springs Community Better Health Coop,<sup>1</sup> was the introductory speaker Friday evening. In her talk, "Billie" Eastman outlined a wide variety of evidences and aspects of our need for the overall approach to health. She began by telling of Dr. Weston Price's studies of nutrition of primitive peoples over the world described in his book Nutrition and Physical Degeneration, showing that good nutrition had been the outcome of long developed community patterns of diet and living, and that their displacement by commercial foods caused nutri-

tional impairment the world over. She went on to tell of other specific areas of life as they relate to health and gave many examples of how people became aware of the importance of nutrition, physical exercise and mental and emotional attitudes. As an example of the latter, she told of the experience of Norman Cousins, editor of the Saturday Review, in overcoming a serious illness on his own initiative by providing the emotional and mental preconditions for good health--as described in his article "Anatomy of an Illness", in the May 28, 1977 issue of the Saturday Review. Mrs. Eastman summarized the positive approach to health as including a great complex of elements that are all parts of healthy living. The medical profession alone cannot deal with this complex. Healthy living is intrinsically the people's own business. Among the many health organizations over the country the Better Health Cooperative program for positive health is unusual in being organized by the people and for the people in a community.

Following Wilberta Eastman's talk, Griscom Morgan spoke of those aspects of health that have been largely neglected in the holistic and positive health movements, with particular emphasis on social health and its effect on other aspects of wellbeing. Griscom referred to the experience of Dr. James Halliday 40 years ago of seeing an entire community in which he was working as a physician disintegrate from physical, mental and social health into general physical, mental and social ill health in the wake of severe unemployment. Because of unemployment the underpinnings of people's life as persons, as families and as a community had been knocked out and ill health had consequently become epidemic.

Evidence of similar relationships today are presented in the recent governmental study The Social Costs of National Economic Policy. This had shown that with each 1% increase in national unemployment, there is a 2% increase in major categories of degenerative disease and a 4% increase in mental illness and criminal behavior in the nation.

In contrast, such peoples as the Amish, who have maintained their own community economy intact while trading with the national economy, have been unaffected by the impact of national unemployment.

Social, family and personal health are integrally related and interdependent. The health of individuals tends to break down with the breakdown of the family, and likewise the family tends to break down in the absence of the context of fellowship groups and the healthy small community. One of the most conclusive evidences of this is the Zimmerman and Cervantes study of healthy American families in our cities, Successful American Families. They found that being part of a fellowship of families was the most important single factor that went along with family wellbeing.

Griscom went on to include, in his presentation of the whole perspective of health, people's living in harmony with the universe and nature, as well as with each other as a cultural and spiritual function of the whole community.



#### Saturday Morning Panel

After rhythms with Julie Dyer, we heard from other resource people on our panel. Del Cline, M. S. W., said that the ability of a person to deal with stress is formed in the child before the age of two. If a child is taught that people are not basically evil, but some people's behavior is evil, and that the child if he does something wrong is not bad but rather his actions are bad, then the child (and the adult he grows into) will realize that he has the power to change that behavior. When children are not brought up with this attitude the adults they grow into will not be able to handle stress, because they believe they are intrinsically bad and that they cannot change.

When a person believes he is bad, he locks himself into a behavior pattern that is self-defeating and unhealthy for him and his community.

Another point Del touched on was the information presented in the Heimler Scale of Social Stress. This graph gives points for stressful situations from the most minor, going away on vacation, and increasing to the highest stress factor, the death of a spouse. The higher your number of points, or the more stressful your situation, he said, the greater your chances of getting into an accident or becoming ill within the next year.

Julie Dyer works in Camphill Village, Kimber-  
ton, Pa., which is a community half of whose  
population are mentally handicapped adults.  
Julie told us of a method of problem solving  
the staff is now trying.

When there is a problem with one of the handi-  
capped adults, a meeting is called of those  
who come in contact with that person on a day-  
to-day level. These people gather in the ab-  
sence of the individual being discussed and  
talk about their daily interaction with that per-  
son: how they greet him or her, does the per-  
son have to wait in a disquieting atmosphere,  
are they patient, happy, or sad with the person?  
Each staff-member relates how he behaves  
with the person, not how the person seems to  
him. No judging is permitted. When everyone  
is through they have a good idea of how this  
person's daily life is. Then a report is given  
by the physician on the clinical state of the per-  
son as to whether he is depressive, or schizo-  
phrenic. The meeting is then dismissed with-  
out further discussion. No one in the meeting  
is permitted to discuss the matter further, but  
the objective is for each staff member to take  
this information and try to improve his or her  
part in the person's life.

Bruce Ashley, M.D., (who with Del Cline is  
starting Self-Health Associates in Yellow  
Springs) told of his going into medicine in  
rural Southeastern Ohio, thinking he was going  
to help people be healthy, especially in this  
depressed area, but soon found that most  
people just wanted quick relief of aches and  
pains, rather than to learn to change their  
lifestyle, or improve their health. They did  
not see health as their need, but only relief of  
symptoms. Bruce sees health as the result of  
one's lifestyle, one's mental attitudes and the  
way one deals with stressful situations in life.

He spoke of the ways in which the lifestyle of

many Americans causes a shortening of the  
lifespan. He said that we don't expect to con-  
tinue to be whole human beings till we die, but  
we expect to degenerate and sort of wither  
away; and that's typically what we do. In ad-  
dition to our expectations we are programmed  
to do that with our lifestyles. We become less  
active, we continue eating the same quantity  
or more, and we continue eating junk, so we  
go through this degeneration.

He went on to explain about the Hunzas and  
other civilizations untouched by modernization,  
how their values and quality of life are differ-  
ent from ours. The Hunzas in particular have  
perfect near-far vision close to death. The  
elasticity of their tissues seems to be pre-  
served and researchers never tell you what  
they die of. He said he wondered if death isn't  
really a matter of a spiritual decision for some  
people. In his work with nursing homes in  
Adams County, in Southeastern Ohio, he had  
the experience of knowing people who felt their  
grandmother or father would die if put in a  
nursing home. In fact, if the person doesn't  
die physically, he changes to become 'a nur-  
sing home patient', and frequently will pass  
on at that point. In the cultures that were  
studied in Dr. Weston Price's Nutrition and  
Physical Degeneration, people live long and  
very healthy lives but usually die shortly  
after they no longer have a role in their com-  
munity. It is typical in all these cultures  
that elderly people serve very real and im-  
portant roles. Typically, for instance, the  
elders run the government, and actually make  
the decisions for the community. Of course  
in our culture we equate oldness with degen-  
eration. He said that aging is not a disease  
concept. The things we think of as natural to  
aging, are not.

For a long time he looked around trying to  
find the right way to eat, but came to feel  
from studying different cultures, that it varies  
a great deal and the only universal thing he  
could find that promotes health, in terms of  
nutrition, is a lack of pollutants. When you  
try to decide how much protein and carbohy-  
drates one should eat you find that varies  
widely. There probably is not any universal  
except the level of exercise; vigorous, daily  
exercise, that is practically a universal need,  
he concluded.

After the panel presentations we broke into  
smaller groups and had further worthwhile  
learning and sharing sessions with Del, Julie,  
Billie, Griscom, Bruce and other participants  
of the conference.

#### Saturday Night Session

Kay Emerick, manager of the Yellow Springs  
Organic Grocery who has worked with Dr.  
Carl Simonton, talked about stress in modern  
life and steps that can be taken to halt disease  
that stress may have aggravated or caused.

She described the difference in long term effect between what may be called "well defined stress" and "ambiguous stress". The human body seems able to handle stress that is defined with a beginning and end. However, our modern attitudes and lifestyle generate stress that has no clear end. The stressful situation is a continuing condition or we may carry worries about it with us. Thus the normal recovery period that follows well defined stress, such as running, never occurs. Our system is not adapted to the current demands for achievement and success or to the daily stress of high population density, which is believed to contribute to general poor health and disease susceptibility.

Kay described relaxation and visualization techniques used by the Drs. Simonton with cancer patients. The Simontons teach their patients to relax using common meditation methods. They see this as consciously inducing recovery from stress. Their visualization technique employs fantasy images of recovery from cancer or other illnesses.

Kay led us that evening in a twenty minute period of meditation, relaxation and visualization which many found restful and rewarding.

#### Sunday Morning Evaluation

At this time people expressed their desires to follow up in their own communities on what they learned, and that Community Service have more such conferences.

<sup>1</sup>Community Service Newsletter, Vol. 25 #3

#### EFFECT OF LARGE CITIES ON HEALTH by Griscom Morgan

Nearly forty years ago a leading demographer, Warren Thompson, stated that one of the most serious problems facing mankind today is the effect of large city living on mankind.

All the evidence, he said, indicates that no urban population living in cities of 100,000 or more, and probably in cities of over 25,000, will long continue to reproduce itself. The human animal is not reproducing in our modern cities... any civilization that thus sterilizes or nearly sterilizes a large part of its population cannot long endure. Its values are personal rather than social. They leave out of account the needs of the race and the establishment of continuity in family and community living.<sup>1</sup>

Our best human resources have long been moving into the large cities to there die out over a period of a few generations. This process has been accentuated since Warren Thompson wrote the warning. The same warning had been made hundreds of years earlier by a great Arabian social scientist, Ibn Khaldun.<sup>2</sup>

Community Service has been particularly concerned with this issue ever since our beginning, and our concern with the small community has been significantly based on it. We have made this effect of the large city on man a focus of continuing and intensive study, research, and education.<sup>3</sup> Why does the large city have this effect, and can this effect be corrected to make it possible for humanity to survive in the large city? Nearly seven years ago a panel of scientists from over the world, who were in various ways qualified to answer this question, gathered for a session at the annual meeting of the American Association for the Advancement of Science to analyze the effects of high density living among lower animals and man. Out of about ten of us, not one believed that the adverse effects of large city living could be corrected by technology, or could be reversed so as to allow general human survival in large cities.

Surely the effects of the large city, large school and university on human survival should be a major concern in regard to positive health, for survival is the first condition of life--not just of individuals, but also of peoples. In the midst of preoccupation with the population explosion this issue has been almost completely forgotten.

It requires a different perspective as to what health is about than that now dominating our thought if we are to understand what cities do to man. The scientists who staffed the Pioneer Health Center in London, England, were among the pioneers in this understanding. It has been well known that among urban populations there is a progressive decline in birthrates of people who have long lived in the city. With their human laboratory at Peckham, London, they were able to determine why this decline in birthrates took place. They found that urban peoples progressively lost their underlying vitality and they compensated by not having children--through abortion or birth control. Their rates of illness may not be so different from that of people in small communities, but



they instinctively protect their health by not having more children than is within their own strength and the capacity of the intimate social order to support effective family life. This was observed clinically--by observation and examination and questioning the people involved, not just from the statistical evidence. It was not economic resources that made the difference, but the declining physical capacity, the nervous resources. Industrialists find the same difference among employees. Those depleted by long urban living cannot produce as well or do heavy work as can those with a background of rural environments.

When I first reported my study of this subject thirty years ago, published as Vitality and Civilization, I saw that the term health was not adequate to define this quality of life that underpins effectiveness and that is depleted or augmented only over many generations. Hence my use of the word "vitality." And yet, as we discuss the subject of "Holistic Health" we must bring this concept of vitality into the picture as even more important than what is usually discussed as health--freedom from disease.

In the long run it is people's vital capacity that makes or breaks a civilization or the survival of a people. Among lower animals there are well known periodic outbreaks of population explosion, best known among the lemmings and grasshoppers or locusts. From careful follow-up among these animals it has been observed that in subsequent generations the offspring of the larger, more aggressive population-explosion animals progressively lose their capacity to reproduce effectively, and subsequently largely die out, regardless of food and environment. There is reason to assume that a similar relationship exists among human beings living in large cities. Superficial indices of health are irrelevant. What happens to nervous systems, glandular function and structure, and to interpersonal relationships and parenthood is involved and similar between both lower animals and man. This is particularly true in character of parenthood and sexual relationships. In both there is increased activity of the thyroid and overdevelopment of the adrenal cortex, and in both there is increased fighting. In man in the United States we have an accurate measure of the increase in fighting, in strife between people close together evidenced in rate of murder, three quarters of which is between acquaintances.

The lowest rate of murder is in the small community, well under ten thousand in population, but not in isolated homes and farms. From that rate, around three per hundred thousand, the rate goes up as the population of cities goes up, rising to around forty per hundred thousand in the largest cities. This harm from high population of cities is cumulative and increasing at a considerably greater rate for the more dense cities as compared with the less dense cities in the same population range. So again, population density, rather than crowding (people per house) is implicated.

Until we know just how the harm from excessively low or high population densities among lower animals and man have their effect it is going to be difficult to deal with the problem, either to convince people of the seriousness of the issue or to make appropriate correctives in living patterns. This again has been a major focus of our attention at Community Service. The evidence points strongly to a whole new dimension of biology--Einsteinian field theory. A great pioneer in this subject, H. S. Burr, of Yale University, initiated laboratory studies in which it was revealed that living things had fields somewhat analogous to the field of a magnet, or radiation of a radio transmitter, and he showed that they are part of the living controls of life. From his studies he came to the conclusion that our field influence extends beyond our material bodies, and that in our biological fields we interpenetrate one another, even at a considerable distance. We know that there are optimum populations of animals above and below which they progressively fail in wellbeing. Too few animals will begin to die off and too many will begin to die off even with good nutrition and freedom from disease. The only variable that fits the evidence is field influence on each other. People in small communities can live under very crowded conditions and not be harmed, but too high a population of a large city, even when free from crowded living conditions and with little personal interaction, is harmful.

When it is too hot we feel it, complain about it and try to escape from the heat. The same is true of the excessive concentration of the fields of life, and not just of concentration but also of the quality of such influence. It is a popular way of expression to call such influence "vibes." Many people find the dense city oppressive and seek to get away from it, to live in the country

or for vacations in the quiet of nature, even for temporary relief. To some, going into caves underground is particularly attractive as a place of deep quiet and peace. Is it possible that living for considerable time underground is a relief and freedom from excessive field stimulation, allowing some degree of recovery from it? I have experimented with an underground building over the past twenty years to see if it gave a feeling of relief after living and working in the large city environment. Some people have reported they have valued this quality of peace under such living circumstances. The shielding of a deep cover of earth may be the only way in which high population densities can be compensated for.

Yes, animals can be bred to be less harmed by large population densities, and drugs can relieve such harm. Tranquilizers have been found to enable laboratory animals to survive high densities, and the quality of wildness in wild turkeys that makes the barnyard lethal to them can be bred out to make turkeys--or cows--good meat producing mechanisms, with little nervous sensitivity to interfere with gross biological function. Yet no human population has yet been bred to long survive large population densities. I suspect that such a population would be ideal slaves and robots.

There is another way in which mankind might be able to survive large city living. It is suggested by the observation of a man who was alert to the issue. He had visited an Austrian city and while there had stayed in an inn that had been operated by the same family for hundreds of years. On questioning members of this family he learned that they had a peculiar custom or rule. Each generation they required the young man of the family who was to inherit the inn to marry a peasant girl. The inherited depletion from large city living is transmitted primarily through the mother in the deepseated influence of her vitality on the fetus of the new

1. Warren Thompson: Plenty of People, published by Jacques Cattell, Lancaster, PA., 1944. Page 130.
2. Ibn Khaldun: The Muquaddimah.
3. The Future of Cities and the Future of Man, published in Community Comments, December 1971, and Prerequisites for Community Well-being, published in Community Comments, December 1972.

person to be born, and then through breast feeding and maternal care. Given a new beginning of rural vitality in each generation, this family had been able to survive large city living.

We at Community Service believe that long term survival is one of the more important issues facing mankind today, and one of the reasons we must give attention to the small community as the primary population source of the future.



#### WHY HIGH POPULATION DENSITIES ARE HARMFUL by Robert Pryer

Before people became aware of the problem of air pollution, they observed the pall of smoke overlying wide areas of metropolises like Pittsburgh, but the subject did not strongly emerge into their consciousness until active study and action were given to the problem. The same has been true of another aspect of large metropolitan areas. Through the years, many people have expressed distaste and distress over living within the high population densities of the large city, but have been unable to say why. While it is an intangible that they have felt, it is nonetheless very real to them.

For example, a black factory worker became the leader of a citizens' movement in a township west of Dayton, Ohio that was seeking to stop the city from annexing the area to expedite housing development of the farm land there. This man, in speaking to the meeting of township citizens, said that while he lived in inner Dayton, he had always felt tired on going to work in the morning. So he moved into the country, and living there, he was renewed in the morning and felt fresh after driving through the open countryside to the metropolis where he worked in the factory. A city planner, visiting our office at Community Service, reported a similar feeling about living in large cities and said he chose to live outside the metropolis where he is on the planning staff. It was a subjective feeling, but it was so strong that it controlled his choice of places to live. The same is true of countless thousands.

Recently, on hearing a teacher of sociology in an inner city college express himself to the same effect and his speculation as to the cause (for he had some training in physical science), I asked him to write his observations on the subject, which we give here in abbreviated form.

--Griscom Morgan

The reader should be warned that what follows is a theoretical argument based on personal experience and subjective observation.

My concern here is not with the social or grossly physical interaction of individuals, but rather with the subtle interaction and interpenetration of individuals in human groups. We now know that every person has an electromagnetic field. Unfortunately, instrumentation is still rudimentary in this area. Nevertheless, a few interesting ideas will emerge by applying elementary wave mechanics to human beings in groups.

It must be remembered that each individual is both a transmitter and receiver of electromagnetic waves. Therefore, proximity to a large number of people will affect a general amplitude increase in the field of any individual in the group. Since people are receiving a wide variety of wave patterns from those around them, the general effect will be to create a chaotic or erratic field in every individual. When it is remembered that this electromagnetic field is directly related to the nervous system, it will not be surprising to find the high population density manifesting itself as mental discomfort and disorder.

This problem is further complicated by the existence of a large number of devices in the modern world which also emit electromagnetic waves into our environment. These include electric motors, lights, radios, etc. In a large city, all of these factors combine to create an intensely complex electromagnetic field in which the individual human being must move, live and work. We now find ourselves faced with electromagnetic pollution in addition to the grosser air, water and noise pollutants.

Of course, the traditional solution to this problem has always been to seek the refuge of the countryside where the electromagnetic pattern is simpler. There is a reasonable possibility that the fields of plants, in particular, may be healing to man. Such, at least, has been the commonsense notion.

My personal interest in the relationship of human fields has been an outgrowth of the practice of Vipassana meditation over the past few years. This technique teaches the individual to focus on the subtle aspects of one's psycho-physical system. The purpose of such

self-knowledge is to release the individual from conditioned patterns of acting, thinking and feeling.

In the process of this work, I have travelled a great deal, sometimes meditating in the city and sometimes in the country. Always, there have been superficial differences of culture and climate; yet a very definite pattern has emerged. I have found it simpler to practice meditation in a rural rather than urban environment and simpler to practice in a low-technology as opposed to a high-technology urban or rural environment. The reason for these observations can be seen in the preceding arguments concerning the human field.

No doubt there are many other reasons why high population densities are harmful to man. Among them must be competition for physical resources and social rewards, as well as emotional balance. Yet all these may prove elusive if the nervous system is constantly exposed to a high amplitude, chaotic electromagnetic field which it is unable either to ignore or neutralize.

It is my hope that by sharing some of these personal observations and theories, I may stimulate others to investigate this subject more deeply.



Over the past 25 years, I have been working on a scientific rationale of the field effects between people and in the community. This is the subject of an appendix to our Community Comments, "The Future of the Community Heritage". I believe we require a more sophisticated Einsteinian physics rather than traditional electromagnetic theory.

Underground housing has become of increasing interest in America. There are, in some parts of the world, whole cities built with underground housing. Some of them are shown in Bernard Rodofsky's book, Architecture Without Architects. In the loess belt of China, about 10 million people

live in underground excavated dwellings from the loess soil. George B. Cressey, in his Land of the 500 Million: A Geography of China, writes that with houses underground except for openings for court yards, "such land does double duty, in dwellings below and fields upstairs." The dwellings are warm in winter, cool in summer and include homes, factories, schools and offices.

The architect, Malcolm Wells, recently published a book on design of underground housing; and he has his own office in an underground building in Cherry Hill, NJ. In recent correspondence, he wrote: "Ah, but it's nice underground, isn't it? I love the solid protective silence. It's hard to believe that that far-away hum I hear through the skylight is actually the morning rush-hour traffic on a 6-lane freeway." This appears to be an expression of a similar sense of freedom from crowded civilizations as that desired by people who live in the country or explore in caves. On the other hand, to some people, being underground is too quiet, and the isolation is too oppressive, too lacking in stimulation.

--Griscom Morgan



#### AT IT AGAIN by Griscom Morgan

Think how embarrassing it must be to the world's largest newspaper in the world's most wealthy city to have a knowledgeable and representative group of scientists from over the world unanimously declare that large cities are harmful to the longtime survival of their inhabitants. That is what happened at the meeting of scientists particularly qualified to discuss the subject in the annual meeting of the American Association for the Advancement of Science in the last days of 1968. If people were to lose faith in the future of metropolitan populations the real estate values would be severely hurt. So the New York Times has been featuring a counter argument by social psychologist Jonathan Freedman, first in September 1961 and again on July 25, 1977 asserting that the scientific evidence proves that high population "density per se is not particularly detrimental to human beings". No rejoinder to this argument has been accepted for publication and the readers of the New York Times are left with the impression given in Freedman's recent article: "Be It Known: Cities Are Not Harmful to Your Health" that "there is nothing inherently unhealthy about urban life.

More and more research shows that city living is not physically, mentally or socially harmful...overall, cities are just as good places for people to live as are communities of other sizes." The same thesis was presented by Freedman in an article in Psychology Today, September 1971.

In the December 1971 we published as a lead article in Community Comments "The Future of Cities and the Future of Man" a detailed refutation of Mr. Freedman's argument, showing that he has not adequately dealt with the evidence, and that the dynamics of harm from high population densities of cities is beyond his comprehension.

In his recent article Mr. Freedman states that "all of the available evidence indicates that crowding is not the cause of crime or any other kind of social breakdown." "More generally, all of the cities in the country were more crowded and had less dwelling space 20 or 30 years ago than they do now. But while crowding has decreased, crime has soared. Clearly, it is not crowding that causes crime but some other social factors."

Six years ago in our Community Comments The Future of Cities and the Future of Man we had pointed out that Mr. Freedman has confused crowding and density in their effects of human life. We can have a very crowded village or apartment house and not have the kind of harm that comes from the large city. The harm seems to come from high density per square mile extended over a considerable area; that is the factor highly correlated with crime, mental illness and murder. It is not the amount of personal interactions or the number of people in a room (which was the basis for Mr. Freedman's study and conclusions) that appear to be so harmful, but some influence that works at a distance. Present day behavioristic psychology and biology do not suffice, particularly in terms of experiments over only days or months. For the harmful effects of high densities on animals and man are cumulative over lifetimes and from generation to generation. The evidence does not fit into the pattern of thinking of cause and effect that nineteenth century science has bequeathed us. It was in an endeavor to bring to this subject adequate tools for thought that I spoke on it at this year's Community Service Conference on Community and Health.



# book reviews



## FROM WORLD AROUND SONGS

### "FOR HAPPY SINGING" and "JOYFUL SINGING"

These two little books provide songs for everyday and most occasions--hymns, fun and camp songs, international folk songs, rounds, vesper songs and Negro Spirituals. 72 & 80 pp/paper. .80 and .90 respectively.

### "101 ROUNDS FOR SINGING"

Each round in this book offers to song lovers one of music's most intense pleasures--simple unison singing and a stirring complex of two or more vocal parts--yet all in unity and everybody singing the same melody. 48 pp/paper/60¢.

### "WORK & SING, AN INTERNATIONAL SONG-BOOK"

"Like smiles and children, music is international. It binds people together in a common fellowship of joy and helps us to appreciate cultures not our own. This songbook is designed as a tool of peace". 96 pp/paper/\$1.00.

### "LOOK AWAY - 56 NEGRO FOLK SONGS"

This book of Negro Folk Songs was prepared by a group of music educators with the purpose of presenting usable songs in simple, authentic form at low cost. Spirituals constitute America's finest contribution to folk music. 48 pp/paper/60¢.

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The above songbooks are available from Community Service, but if you wish a catalog containing dozens of songbooks, write to World Around Songs, RD 5, Burnsville, N.C. 28714.

WELLNESS by Cris Popenoe  
Random House, N. Y. \$4.95/paper, 1977

A news release from Random House says in part:

The medical profession has tried for years to gain our confidence, but faith wanes proportionally with increased illness. Modern medicine has been treating the symptoms, but seldom the causes of disease... Now new doors are opening. Concerned people are getting to know their bodies, studying natural healing methods, and seeking help from a new breed of professionals who treat the body and mind holistically.

Wellness is a guide to the entire range of holistic health and healing... It is a resource for the beginner and expert alike. It provides an introduction to generally accepted disciplines such as nutrition and natural childbirth and to more arcane ones as herbology, irisdiagnosis, and radies-thesia. Subjects covered include anatomy and physiology, body work, color, cookbooks, death, healing, herbs, homeopathy, life energies, natural childbirth, nutrition, organic gardening, and oriental medicine. Each chapter begins with a descriptive essay, explaining the subject and putting it in its proper setting. And each is divided into a number of subsections (e.g., body work includes separate discussions of disciplines such as massage, running, and tai chi chuan). Within each chapter are carefully annotated reviews of all the key books available on each subject--more than 1500 titles in all... It includes a complete author index, bibliographic data and illustrations.



## Wellness---

[Editor's Note: I've looked at Wellness and recommend it. Cris Popenoe's book reviews are helpful and interesting. Wellness is available from Community Service]

THE MAGIC OF FINDHORN by Paul Hawken  
Bantam Books, paper/\$2.25, 1976, 343 pp.  
By Janice Ezekiel

Marshall Spangler, resource person at Community Service's 1976 conference on Interpersonal Relationships and principal of Findhorn College thus speaks of Findhorn: "Its publicized reputation emphasizes its ability to grow cabbages but in reality Findhorn Community grows people rather than cabbages."

Paul Hawken's book The Magic of Findhorn traces Findhorn's beginning, from the vast quantity of spiritual knowledge and trust in God present in Peter and Eileen Caddy's original idea through the physical struggles against seemingly insurmountable odds, to the formation of the Findhorn Community and later the Findhorn Foundation.

The Magic of Findhorn is told in two parts. One tells of the story of the garden, the communication with the nature spirits and devas and Eileen Caddy's messages from God, through to the present state of Findhorn and how the power which worked so effectively in the garden is now working on people's lives. The second part is the story of the author's visit to Findhorn, how he arrived with skepticism and left with the spirit of Findhorn Community which seems to affect everyone who comes with an open mind.

The Magic of Findhorn is much more than a story about the formation of a community. It is a book with a spiritual message which brings hope for a better life for all people in the future and challenges the heart and mind to open to its magic.



APPROPRIATE TECHNOLOGY - A Journal  
by Peter Hill

The late Dr. E. F. Schumacher, author of Small is Beautiful, was also a prime instigator in the development of the quarterly: Appropriate Technology:

"A forum for the exchange of ideas amongst those directly involved in development work; includes technical articles, book reviews, readers' contributions."

While the journal is aimed primarily at third-world country needs, it also can be useful for those in industrialized nations in developing appreciations for alternatives to the high technology so widely used - even when simple solutions would do the job (from electric carving knives through garbage disposers to some industrial processes). Perspectives on simplified living can have value in re-assessing and re-ordering our own lives where lowered dependence on a high technology helps in strengthening the community economy.

Intermediate Technology Publications, Ltd., 9 King St., London WC2E 8HN, England is the source of the journal. Subscription is \$10.50 per year. A list of publications is also available.



In 1964 Arthur Morgan, then 86 years old, had the following to say about the importance of living simply:

We have desired to live, not as well as we can afford, but as simply and as inexpensively as is reasonably feasible because we want to share the common lot of those who do not find life easy, and because we want as much of our resources as possible available for what seems most worthwhile... We like for our resources of time and energy and money, not only to count for what is worthwhile, but as much as is possible to that end. The last few percent of our resources which goes to that end somewhat makes the difference between indulgent living and most purposeful living.

# odds & ends

## READERS WRITE

### About Folk Schools: Arthur Morgan

Twenty-five years ago we came back from Yellow Springs with the gospel of Arthur Morgan, dreams of 'Kentucky on the March' for Paris, Ontario, about a dozen copies of 'Vitality and Civilization' and a stock of pamphlets. Our newspaper editor was very polite but did not read any of the material left with him. Leaders of the Chamber of Commerce were happy with things as they were. Slowly we became discouraged.

Our efforts to interest people in a folk school development here seemed always to run into the question of our professional qualifications--which were nil. Then for years we hoped to have the place used by someone with qualifications, and we would be expeditors or administrators--for alcoholics, wayward girls or disturbed young people. But this always foundered on the ownership of the property. They would accept it as a gift, but we could not afford to give away our life savings. Of course we met interesting people. For instance a follower of Rudolf Steiner and the Camphill Community who expected we would give her the place and become anthropologists. Or the disciple of Dr. Szekely of grape cure fame, who saw us becoming a health spa with a natural food business. In every case they did not have money and we were never brave enough to jump in on our own. We just enjoyed country living, and know it was good for the children. Through it all has run the feeling that with all our 'advantages' we should be contributing something more socially significant or constructive. Instead there has been the humdrum job necessary to pay our way--taking most of our time and energy.

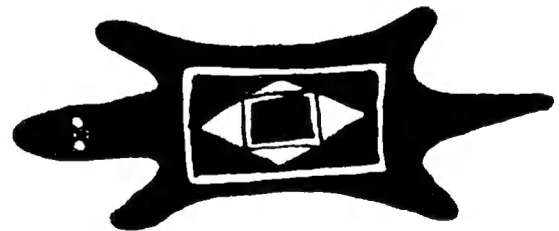
When we have heard of people pushing creative ideas, like Arthur Morgan or the intentional community folks, we have tried to keep in touch. We were on Stanley Hamilton's mailing list for years. From three or four visits to Yellow Springs we were convinced of the lofty position of Arthur Morgan as an analyst of our social condition--a perceptive vision that has stood up for more than 30 years. The only

other person I have met with as penetrating mind and keen judgment is George Macleod, the founder of the Iona Community. But being a preacher and a great churchman he cultivated the charismatic presence and the commanding "Thus saith the Lord" approach. Arthur Morgan's books are more down-to-earth than Macleod's. I am still very much an Arthur Morgan believer.

Now as we approach retirement with the prospect of modest comfort and the opportunity for some travel, we still wonder if life would not be far more interesting if we got caught up in some social concern...even solar heating. Out of a long church connection and search for religious answers we are aware of the years it takes for ideas to be accepted. And how the liberal, because he is a liberal is always outshouted by the reactionary. Liberal religion probably has no more followers than in Emerson's day--tho' the masses have forsaken the regular churches.

Enclosed are half dozen old snapshots which may be of interest. We wonder what became of old friends like Ralph Templin, Eleanor Switzer, Art Weiser, Paul Keene, etc.

Alan Barron, Paris, Canada



### OUR GUIDEBOOK

As to the Guidebook, I found a potpourri of vital information and understanding concerning the role of community in our lives. The last part on external economics, however, I found rather limited--to the point of being defective at times--in the "diagnosis" of the economic ills of society. More explicitly, the monetary technology utilized in some places in medieval Europe did keep the circulation of money flowing, but did not deal with who controlled this flow (power-elitism) and what the money was used for (the direction given to society). More to be done here I hope.

Roger Peace, Texas

## FAREWELL

Jan Ezekiel, Yellow Springs

As it turned out one of my last responsibilities in working for Community Service was the planning of the conference and the preparation of this newsletter. I wish to share with you my perceptions of the conference and my thanks to those people who have helped me gain a better understanding of community and my relationship to it. Many thanks to Peter Hill, Margot Ensign, Jane and Gris Morgan and Don Hollister.

Community Service's conference on Health and Community brought together interesting folks of diverse health oriented backgrounds. We were very glad to see the return of Alan and Isobel Barron from Ontario, Canada, Jim Wyker from Berea, Kentucky and Gwen Shook. The Barrons, long-standing members of Community Service, had last been in Yellow Springs for a Community Service Conference in 1951 and knew Dr. Arthur Morgan, Griscom and Jane Morgan, Ralph Templin and Eleanor Switzer from those days. They returned to renew old acquaintances at Community Service.

The format of the conference can be read about elsewhere in this newsletter. I found the material covered in the conference to be a nice balance between individual health needs and the health needs of the whole community. The concept that 'you are your own best doctor' and ways to follow through on that come through strong: self-help = self-health.

I found much of the literature brought to the conference by Community Service staff member Don Hollister and the resource people valuable and interesting and consider some books necessary resources for my library. Among these is Human Life Styling by John C. McCamy, MD, and James Presley which discusses preventative medicine, nutrition and new aerobics (the type of exercise Dr. Bruce Ashley was advocating in his small group discussion Saturday morning). There was opportunity for people to speak with Bruce Ashley and develop their own self-health program later Saturday afternoon. I really enjoyed the co-operative spirit of the conference and how everyone pitched in on meal preparation and clean-up. I felt that I made good contacts with people I hope to see again and am very glad to have gotten Jane Morgan's recipe for her wonderful lentil soup and a two-hour bread recipe from Albert and Eunice Lovejoy.

## EDITOR'S NOTE

We not only welcome letters to the editor, but articles about any exceptional communities you know of or people who are doing unusual things to improve the life in their towns. Anyone submitting an article should enclose a self-addressed envelope if he/she wishes it returned, if we cannot use it. The only recompense for use we can offer is the pleasure of seeing it in print and knowing that you have spread a good and useful idea.

Jane Morgan



## INSTITUTE FOR COMMUNITY SCIENCE AND TECHNOLOGY

The University Without Walls/Ohio has received a grant to support development of educational services for persons interested in areas of appropriate technology. An organization, The Institute for Community Science and Technology (ICSAT), has been created with the major goal of aiding persons of all backgrounds and ages in the use of science and technology to solve community problems. UWW/Ohio is an undergraduate college program leading to either the Bachelor of Arts or Bachelor of Science Degree. Faculty and resource persons in ICSAT will work with each student to develop individual appropriate technology programs in areas such as intensive agriculture (urban and rural), residential energy conservation, solar heating and cooling, recycling and composting, community based renewable energy technologies, etc. While occasional seminars and learning exchanges will be held in Ohio cities, the major portion of the learner's degree program will take place in the person's own community. Further information about UWW/Ohio and the Institute for Community Science and Technology can be obtained from Paul Hoover, UWW/Ohio, Columbus Center, 1501 Neil Avenue, Columbus, Ohio 43201.

\* \* \* \* \*

## An Opening

The Alternatives organization, which initiated the Alternatives Catalogue and Alternatives Newsletter, is seeking a take-charge person with creative ideas and administrative skills to build on 5 years' national response to lifestyle change. Salary negotiable; all fringe benefits provided. Send resume and statement of your commitment to simple living to Jon Walters, 1924 E. Third St., Bloomington, IN. 47401 by September 15, 1977.



## RECENT VISITORS

K. Krishnan Nair, director of Schools of Non-violence, Gandhi Peace Foundation, shared with us his views of current trends in India and reported his impressions of Mitraniketan.

\* \* \* \* \*

Jubal Lee, President of the School of Living, York, PA. dropped by for part of a day to see what we are up to. He gave more detail on the current expansion of School of Living activities (see notice elsewhere).

\* \* \* \* \*

Roger and Vickie Peace, Mary Robertson and Dan Hunt stopped in during an overnight visit to the Vale Community near Yellow Springs this September. They've been on a tour of intentional communities in the Southeast and Midwest.



## STAFF CHANGES

At the end of September Janice Kutcher Ezekiel left Community Service, after 1-1/2 years with us, for a position at Antioch College. We will miss Jan, but are happy to welcome Jane Hoover who is taking Jan's place. Jane has just moved to Yellow Springs with her husband Paul and two children from the Champaign-Urbana area of Illinois. She has had a long-time interest in community.

Jan Ezekiel had been responsible for the Newsletter layout, the daily bookkeeping, ordering and mailing of books and keeping our mailing list up-to-date. Jane Hoover is taking over the Newsletter layout, the bookkeeping and the ordering and mailing of literature. Don Hollister, who has a lovely daughter called Emily Zoe, born September 22, is taking a more active concern for the mailing list along with his other responsibilities. Margot Ensign continues to do much proof-reading, editing and answering of correspondence.

## DO YOU HAVE A FRIEND

Who might be interested in Community Service's work and publications?

One of the most helpful ways of supporting CS is to send the names and addresses of friends who you think should receive a sample of our Newsletter and a copy of our booklist.

## CONSULTATION

Community Service makes no set charge for consultation services formal or informal, but can only serve through contributions and memberships of its friends and those it helps. For consultations we suggest a minimum contribution equal to that of the user's hourly wage for an hour of our time.

MEMBERSHIP is a means of supporting and sharing the work of Community Service. The \$10 annual fee includes a subscription to our NEWSLETTER. A subscription alone is \$5 per year. COMMUNITY SERVICE, INC. is a non-profit corporation which depends on contributions so that it can offer its services freely to those who need them. All contributions are appreciated, needed, and are TAX DEDUCTIBLE.

## STAFF:

Margot Ensign, Don Hollister, Jane Holland, Griscom Morgan, Jane Morgan, editor.

## TRUSTEES:

Donald Brezine, Richard Burling, Phyllis Cannon, Willa Dallas, Alvin Denman, Virginia Hoffman, Morris Milgram, Ross Morgan, Ruby Nash, Roderic O'Connor, Warren Stetzel, and Kelvin Van Nuys.

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